

HOLINESS TO THE LORD

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THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

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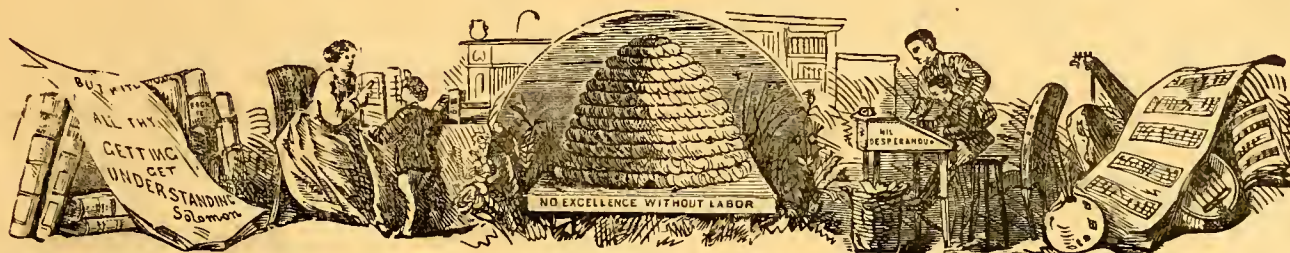
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THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 16.

JOB AND HIS COMFORTERS.

THE patience of Job has been much written and talked about among all people who have known anything respecting the Bible. He stands out as the most patient man of all the men who have lived through the ages. For a person to be called as patient as Job is a great compliment. There is nothing known respecting Job outside of the book in the Bible called by his name. It is supposed that he lived in the days

and knowledge of God was very great, and the patience which he exercised was due to his faith. His confidence in God was unshaken. He viewed Him as a kind and loving Father who would overrule all things which occurred to him for his good. We can perceive this in the beautiful and trustful expression which he used when told of his great losses and the killing of all his children: "the Lord gave," said he, "and the Lord



of Moses, and some have even supposed that Moses himself wrote the book of Job. But whoever the writer of the book may be, it is evident that he knew considerable about God, and Job himself, doubtless, held the priesthood. The children of Israel were descendants of Isaac; but Abraham had many other sons besides Isaac, and they held the priesthood. Job may have been a descendant of one of them. His faith in

bath taken away; blessed be the name of the Lord." This is the spirit which all the people of God should have—they should be willing to acknowledge the hand of the Lord in all things.

Job was said to be one of the greatest men of the East. In the opening of his book we are told that he had seven sons and three daughters. He was the owner of 7,000 sheep, 3,000

camels, 500 yoke of oxen, and 500 she asses, and he had a very great household. He was a man who feared God and kept so much from all evil that he was called a perfect man. Satan hated Job. He thought that if he were not prospered so much he would not be so faithful to the Lord. In order to test the integrity of Job, the Lord permitted Satan to bring calamities upon him. Satan thought that by these means he could make Job murmur against the Lord. Misfortune followed misfortune in quick succession—the oxen and the asses were stolen by the Sabeans, and the servants who were working with them were killed; the sheep and those in charge of them were destroyed by fire from heaven; the Chaldeans captured the camels and killed the servants who were with them; and finally, his sons and daughters who were feasting together were killed by the blowing down of the house in which they were. Yet stripped as he thus was of almost everything, dropped from the summit of prosperity to the depths of adversity, he sinned not, nor murmured in the least against the Lord. His patience did not fail him.

But Satan was not satisfied. Job's children were destroyed; his property had disappeared; his servants were slain; but still he honored the Lord. What next? Up to this time the Lord had not permitted Satan to touch the person of Job. Satan thought if he could only be afflicted in his body that he would rebel against the Lord. Then the Lord permitted him to smite Job with sore boils. They covered him from his head to his feet. He had rent his mantle and shaved his head, and fallen upon the ground when the bad news of the death of his children and the loss of his property had reached him; now he seated himself in the ashes. But he was still patient and forbearing. His reply to one who tempted him was: "What? shall we receive good at the hand of God, and shall we not receive evil?"

Job had three friends, who, when they heard of his afflictions, made an appointment to come together to mourn with him and to comfort him. They appear to be sitting beside him in the engraving. They found fault with Job, and conveyed the idea that his afflictions were caused by his wrongdoing. Comforters of this character are not very pleasant. To this day, if a person goes to another who is in trouble, and takes this method of comforting the afflicted one, he or she is called "a Job's comforter."

After they and Job had talked for some time together, the Lord spoke to Job. Afterwards, He spoke to one of his three friends, and told him that His wrath was kindled against him and his two friends, for they had not spoken of Him the thing that was right, as His servant Job had. He told them to take seven bullocks and seven rams and go to Job, and offer up for themselves a burnt offering, and Job should pray for them, for He would accept Job. They were to do this lest He should deal with them after their folly, in not speaking of Him the thing which was right, like His servant Job. They did as the Lord commanded them, and Job prayed for his friends.

The Lord then gave Job twice as much as he had before. He caused his property to increase on every hand. He had 11,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses. He gave him also seven sons and three daughters. There were no women in the land who were so fair as Job's daughters. After this he lived one hundred and forty years, and saw four generations of his posterity. Thus was the patience of Job in affliction abundantly rewarded. The Lord blessed him, and he had continued reason to acknowledge the hand of the Lord in all things.

Short Sermons for Little Saints.

BY G. R.

"I am the bread of life."

THE above is the tes-ti-mo-ny Je-sus bore of Him-self. He is the bread of our spir-it-ual life.

We, chil-dren of man-kind, eat bread that we may not per-ish of hun-ger. Bread is the staff of life. It is best suited to the wants of our mor-tal bod-y.

So is faith in our Lord Je-sus Christ the staff of our souls. But it must be a liv-ing and ac-tive faith; not a mere name, but a pow-er. Faith is pow-er; if it have not pow-er there is no faith. "Faith with-out works is dead," and be-ing dead avail-eth noth-ing. "Be-lieve on the Lord Je-sus Christ, and thou shalt be saved."

How shall I be saved by thus be-liev-ing?

Be-cause your faith will lead you to o-bey God's laws. Like the Apos-tle James, you will show your faith by your works.

What works?

Those that God com-mands.

What are they? Lis-ten to the an-swer that Pe-ter, the chief of the Apos-tles, gave to this same ques-tion of the Jews, who, on the day of Pen-te-cost, be-lieved his preach-ing, that Je-sus was in-deed the Son of God, the Re-deem-er of the world.

He said: "Re-pent, and be bap-tized ev-er-y one of you, in the name of Je-sus Christ, for the re-mis-sion of sins." And they were bap-tized, three thou-sand on that very day. And that is God's answer to us all, now as an-cient-ly. "Re-pent, a-mend your lives—and be bap-tized in the name of Je-sus Christ, who is the bread of life to all our souls.

SCIENTIFIC DIALOGUE.

BY J. L. BARFOOT.

BETWEEN PRECEPTOR AND PUPIL.

PRECEPTOR.—By examining this diagram you may see the simple method of forming a complete alphabet. You are already conversant with the nature of the needle, and the way in which it may be moved by the electric current, as explained in our former conversations.

PUPIL.—I have noticed that on placing some clean iron nails on a piece of lodestone they were not only attracted by its magnetic forces but they became rusty—they were covered with a fine, red powder. Is electricity the cause of iron rusting?

PRECEPTOR.—I am glad that you notice such things as these; although they appear insignificant in themselves they frequently lead to inquiries that throw light upon the nature of the great physical forces of the universe. That electricity has much to do with the phenomenon you allude to there is no doubt, but it is not necessarily the cause. Faraday says: "Not only every substance, but almost every mode of dealing with substance, manifests the presence of electricity." To answer your question properly it will be necessary to answer the question, What is rust? As a general thing the tarnished or corroded surface of any metal is said to be "rust." When the nails you observed became rusty the surface had undergone oxidation; that is, the oxygen of the air had acted upon the iron, and changed it into an iron oxide. Iron is one of the metals that, under certain conditions of exposure to the atmosphere, will continue to rust. Theiron money of Lycurgus has long since turned to rust, that is to iron oxide. The swords of the Knights Templars probably are alluded to by the poet:

"The Knights are dust,
And their good swords are rust."

The chemist would not be quite so poetical in his description of the dead warriors and their instruments of death. He could show that they all are rust, that is, oxidized matter—a condition hinted at by the expression: "Dust thou art, and unto dust thou shalt return."

PUPIL.—I have seen iron that has been in a case for a long time, and not a trace of rust upon it.

PRECEPTOR.—There was a reason for this: there are three things needed to cause iron to rust. Iron kept out of contact of air will never rust; that is in the sense of common red iron rust. Moisture is also necessary to produce rust. A piece of iron placed in a chamber or bottle in which the air is perfectly dry will remain bright. Sulphuric acid may be carefully introduced, by a suitable glass funnel, into the bottom of a glass jar. A thick piece of iron wire may then be suspended from the cork used to exclude the air, care being taken not to let the wire touch the sulphuric acid. In this condition the iron will never become rusty. The reason of this is, sulphuric acid has a great affinity for water; the moisture contained in the bottle in which the experiment is made is absorbed into the acid, and the outer air being excluded, no moisture is present. Sometimes lime is used to preserve iron from rusting. In this case the lime attracts the

moisture. In our next conversation this subject of the cause of rust may be further investigated.

Curiosities in Human Food.

AMONG THE AUSTRALIANS.

Continued.

THE bugong moth is found in the New South Wales district of Australia, and inhabits a range of hills which are called, after the insect, the Bugong Mountains. The moths are found in immense numbers upon the surface or in the crevices of large blocks of granite. It is only in certain places that they congregate, and travelers who have seen them have never been able to account for this fact. The manner of catching and preparing these moths is described as follows, by Mr. Bennett:

"The bugong moths collect on the surfaces, and also in the crevices, of masses of granite in incredible quantities. To procure them with greater facility, the natives make smothered fires underneath these rocks about which they are collected, and suffocate them with smoke, at the same time sweeping them off frequently in bushfuls at a time. After they have collected a large quantity, they proceed to prepare them, which is done in the following manner.

"A circular space is cleared upon the ground, of a size proportioned to the number of insects to be prepared; on it a fire is lighted and kept burning until the ground is considered to be sufficiently heated, when, the fire being removed, and the ashes cleared away, the moths are placed upon the heated ground, and stirred about until the down and wings are removed from them; they are then placed on pieces of bark, and winnowed to separate the dust and wings mixed with the bodies. They are then eaten, or placed in a wooden vessel called 'walbum,' or 'calibum,' and pounded by a piece of wood into masses or cakes resembling lumps of fat, which may be compared in color and consistence to dough made from smutty wheat mixed with fat.

"The bodies of the moths are large and filled with a yellowish oil, resembling in taste a sweet nut. These masses (with which the 'nethuls,' or 'talabats,' of the native tribes are loaded during the season of feasting upon the bugong) will not keep more than a week, and seldom even for that time; but by smoking they are able to preserve them for a much longer period. The first time this diet is used by the native tribes, violent vomiting and other debilitating effects are produced, but after a few days they become accustomed to its use, and then thrive and fatten exceedingly upon it.

"These insects are held in such estimation among the aborigines, that they assemble from all parts of the country to collect them from these mountains. It is not only the native blacks that resort to the bugong, but crows also congregate for the same purpose. The blacks (that is, the crows and the aborigines) do not agree about their respective shares: so the stronger decides the point; for, when the crows (called 'arabuls' by the natives) enter the hollows of the rocks to feed upon the insects, the natives stand at the entrance and kill them as they fly out; and they afford them an excellent meal, being fat from feeding upon the rich bugong. So eager are the feathered blacks, or arabuls, after this food that they attack



it even when being prepared by the natives; but as the aborigines never consider any increase of food a misfortune, they lay in wait for the arahuls with waddies, or clubs, kill them in great numbers, and use them as food."

"Reptiles form a very considerable part of an Australian's diet, and he displays equal aptitude in capturing and cooking them. Turtle is an especial favorite with him, not only on account of its size, and of the quantity of meat which it furnishes, but on account of the oil which is obtained from it.

"On the coast of Australia several kinds of turtle are found, the most useful of which are the ordinary green turtle and the hawksbill. They are caught either in the water, or by watching for them when they come on shore for the purpose of laying their eggs, and then turning them on their backs before they can reach the sea. As, however, comparatively few venture on the shore, the greater number are taken in the water. Along the shore the natives have regular watch-towers, or cairns, made of stones and the bones of turtles, dugongs, and other creatures. When the sentinel sees a turtle drifting along with the tide, he gives the alarm, and a boat puts out after it. The canoe approaches from behind, and paddles very cautiously so that the reptile may not hear it. As soon as they come close to it, the chief hunter, who holds in his hand one end of a slight but tough rope, leaps on the turtle's back, and clings to it with both hands on its shoulders. The startled reptile dashes off, but before it has got very far the hunter contrives to upset it, and while it is struggling he slips the noose of the rope over one of its flippers. The creature is then comparatively helpless, and is towed ashore by the canoe.

"It is said that they sometimes catch the turtle by means of the remora, or sucking-fish. One of these fish, round whose tail a line has been previously made fast, is kept in a vessel of water on board the boat, and, when a small turtle is seen, the remora is dropped into the sea. Instinctively it makes its way to the turtle, and fastens itself so firmly to the reptile's back that they are both hauled to the boat's side and lifted in by the fishermen. Only small turtles can be thus taken, and there is one species which never attains any great size which is generally captured in this curious manner.

"The hawksbill turtle is too dangerous an antagonist to be chased in the water. The sharp-edged scales which project from its sides would cut deeply into the hands of any man who tried to turn it; and even the green turtle, with its comparatively blunt-edged shell, has been known to inflict a severe wound upon the leg of a man who was clinging to its back. The native, therefore, is content to watch it ashore, and by means of long, stout poles, which he introduces leverwise under its body, turns it over without danger to himself.

"When the Australians have succeeded in turning a turtle, there are great rejoicings, as the very acme of human felicity consists, according to native ideas, in gorging until the feasters can neither stand nor sit. They may be seen absolutely rolling on the ground in agony from the inordinate distension of their stomachs, and yet, as soon as the pain has abated, they renew their feasting. Mostly they assemble round the turtle, cook it rudely, and devour it on the spot; but in Torres Straits they are more provident, and dry the flesh in order to supply themselves with food during their voyages. They cut up the meat into thin slices, boil the slices, and then dry them in the sun.

"During the process of cooking, a considerable amount of oil rises to the surface, and is skimmed off and kept in vessels made of bamboo and turtles' bladders. The cook, however, has to exercise some vigilance while performing his task, as

the natives are so fond of the oil that, unless they are closely watched, they will skim it off and drink it while in an almost boiling state. The boiling and subsequent drying render the flesh very hard, so that it will keep for several weeks; but it cannot be eaten without a second boiling.

"The cooking of turtle is a far more important process than that of boiling flesh, and a sort of oven is required in order to dress it properly. In principle the oven resembles that which is in use in so many parts of the world, and which has been already described when showing how the hunters of South Africa cook the elephant's foot. Instead, however, of digging a hole and burning wood in it, the Australian takes a number of stones, each about the size of a man's fist, and puts them into the fire. When they are heated, they are laid closely together, and the meat placed upon them. A second layer of heated stones is arranged upon the meat, and a rim or bank of tea-tree bush, backed up with sand or earth, is built round this primitive oven. Grass and leaves are then strewn plentifully over the stones, and are held in their places by the circular bank. The steam is thus retained, and so the meat is cooked in a very effectual manner."

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

ORGANIZING the police and giving them instructions as to their course, especially Joseph's allusions to Brutus and his statement that "we have a Judas in our midst," came to the ears of William Law, who was one of Joseph's counselors. He told Joseph's brother Hyrum that the police had been sworn by Joseph secretly to put him out of the way within three months. In consequence of this a special City Council was called, at which Wm. Law was present. He stated under oath that he had been informed that some of the policemen had had another oath administered to them besides the one which they took publicly. One of them had said there was a Judas in Joseph's cabinet—one who stood next to him, and he must be taken care of and not allowed to go into the world; he was not only a traitor like Judas, but an assassin like Brutus.

In the eleventh number we gave you the extract from Joseph's remarks where he spoke of Brutus and Judas, so that you might know what Joseph did say. You can see how utterly false was the statement which William Law said he had heard of those remarks. By referring to them you will notice that Law's name was not mentioned by Joseph.

After William Law had made his statement, Joseph told why he made the remarks he did. O. Porter Rockwell had brought the intelligence that his enemies were determined to get him into their power and take his life, hoping thereby to accomplish the overthrow of the work. That they might do this they had secured the services of some of his most confidential friends, whom he did not suspect, to deliver him into their hands. They did not design to try him, but hang him, or take his life anyhow. If they could not get him into their power without, they had a man in Nauvoo who would fix him out.

The whole day was spent in examining witnesses and investigating the subject. William Law cross-examined the witnesses until he appeared satisfied. The result showed that his fears were imaginary; and, before leaving, he shook hands with Joseph and declared he did not believe a word of the story, but that he would stand by Joseph to the death, and called the whole Council and the police to witness his declaration.

But this matter did not end here. Joseph's statement about having a "right-hand Brutus" caused a general flutter among prominent men who were weak in the faith or were plotting in secret against him. William Marks, the president of the Stake of Nauvoo, was the next to become alarmed; but he was not alone; William Law's fears had returned, and he was afraid, or pretended to be, of his life.

A man by the name of Leonard Soby, who afterwards became an apostate, had told Marks that his life was threatened.

It was in the winter and the weather was severely cold. Some person had built a fire on the bank of the river nearly opposite Wm. Marks' house. No sooner did he see the fire than he became frightened, and concluded he must be the Brutus to whom Joseph had referred! Tortured by these fears, he lay awake all night. His fertile imagination suggested to him that there was an object in building the fire at that place, and that object must be to give the police light so that they could see to kill him! In the morning he called on Joseph, reported the circumstances, expressed his fears and requested that another session of the City Council be called. The Council came together on January 5th, 1844, only two days after they had met before, and William Law had declared that he did not believe anything injurious against Joseph and that he would stand by him to the death!

The policemen were sworn, and all the witnesses that could be obtained were cross-examined, and with the same result as before. There was not the least ground for the alarm of these men. Their panic did not have its origin in the acts of the police; but in the corruption and hypocrisy of their own hearts. Every man who was at these councils and had the Spirit of the Lord, could see that these men had lost that Spirit and were in the dark. They were filled with fear, even to distrust the prophet and servant of God, and their best and nearest friends. Brother George A. Smith, who was then a member of the Council in the capacity of Alderman, expressed the feeling that every Latter-day Saint who was present thought that Law and Marks should have had. He said he could sleep with a fire near his house, if there were some of the police warning themselves by it, and he believed any honest man could do the same.

Joseph, in commenting, in his history, upon the course of Law and Marks, says:

"What can be the matter with these men? Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws, or that Presidents Law and Marks are absolutely traitors to the Church, that my remarks should produce such an excitement in their minds? Can it be possible that the traitor whom Porter Rockwell reports to me as being in correspondence with my Missouri enemies, is one of our Quorum? The people in the town were astonished—'Is it possible that Brother Law or Brother Marks is a traitor, and would deliver Brother Joseph into the hands of his enemies, in Missouri? If not, what can be the meaning of all this?' 'The righteous are as bold as a lion.'"

Before the Council adjourned William Law, a brother of William Marks, and filled with the same spirit as his brother, said:

"I am Joseph's friend; he has no better friend in the world: I am ready to lay down my life for him."

At that time his heart was full of the spirit of apostasy and he was in league with Joseph's enemies, and ready to aid them in their schemes. This Wilson Law, like his brother William, had, through his transgressions, become a very wicked, corrupt man, totally destitute of the love and spirit of the gospel, and ready for any dark deed that would bring Joseph and the people into trouble.

[The foregoing chapter of history should have followed that published in No. 11 of the present volume. It was inadvertently skipped.]

A DREAM.

BY GRANDPA.

SEEING an article on the subject of "death," by "Wm." in a late number of the INSTRUCTOR, wherein the father greatly rejoiced that his two children, one past nine and the other past ten years of age, had been baptized before death took them from him, brought very forcibly to my mind a case just the reverse of his.

A widowed mother had three children. She had neglected having them baptized, although a full believer in the gospel. The children were not averse to being baptized; indeed, they intended to be, but the tempter seemed always to throw something in the way when an opportunity was offered.

Finally, the youngest, some nine or ten years of age, took sick and died. The mother grieved over her neglect, as well as her loss, and the other two children went straightway and attended to the ordinance. But little Sammy, as we will call him (although that was not his real name), had gone to the silent tomb, leaving the consequences of the neglect with the living and himself.

Perhaps my young readers may think that, as he had only gone a year or so beyond the usual age for baptism, he was no worse off for having neglected it. His relatives would fain have had it so; but the law of the Lord requires that all parents among the Latter-day Saints shall see that their children are baptized when eight years of age.

Time rolled on until much of the severity of grief for the loss of little Sammy had seemed to wear away, although his absence was still keenly felt. One night his grandfather retired to rest as usual, when he fell asleep, and in a dream he saw his dear little Sammy shut up in prison. He wondered what the boy had been doing, and wanted to get him out, but he knew he could only do so by paying his penalty, whatever that might be.

Poor Sammy, in a half-crying, half-laughing way, ran from one side of his lonely though neat and tidy little room to the other, exclaiming, among other things, "I want to get out of here, and go to grandpa. I don't like to stay here."

Upon enquiring as to what great crime, if any, the child had committed, he was kindly answered "None; he has only violated a certain rule of the place where he was; but the laws are so strict that all who neglect or disobey them must be imprisoned. There is no getting around it."

At this juncture he awoke, and found it was only a dream. But that dream, to his mind, carried with it the full weight of reality. That neglected rule, which must be observed or the penalty paid, was baptism. He kept the dream and the interpretation to himself, so far as the mother was concerned, until subsequently, by her request, he attended to the ordinance in the child's behalf; then his mind was at rest.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, AUGUST 15, 1879.

EDITORIAL THOUGHTS.

RECENTLY we wrote our Thoughts respecting the wonderful manner in which mankind were supplied with oil. But there are other wonderful discoveries being made. Besides boring in the ground for oil, and in that way supplying the lack of whales, men's attention has been directed to some substance to supply the place of ivory. The most of our JUVENILES probably know that ivory is obtained from the tusks of elephants. For a long period hunters have gone to the native forests of the elephant for the purpose of killing this magnificent animal and obtaining his tusks. But the elephants do not breed as fast as they are killed. In many countries, where they were very numerous, they are becoming scarce. Ivory, therefore, has been getting dearer, and if the work of destroying the elephants were to continue, it would not be long until ivory would become too dear to be used as it is now. What would take its place? Many of you have probably seen table knives with shining, smooth, black handles. These handles are made of India rubber, the same kind of rubber which you use to rub out pencil marks with, but differently prepared. This substance has been largely used for some years in the place of ivory. It is used for a great variety of purposes. Probably many of our little girl readers have combs in their hair made of it, and the boys comb their hair with combs made out of the same material. It is also made into pen-handles, rubbers, walking canes, harness trimmings and many other articles. India rubber, or caoutchouc, as it is called, is a vegetable substance. It is obtained from trees, and as it comes from them, it greatly resembles milk in its color and density.

But India rubber, though very useful, is not so pretty as ivory. Some other substance, than India rubber, was needed to take its place. That substance has been discovered, and it is called celluloid. This is a composition of fine tissue paper and gum camphor, treated with chemicals by a process which has been patented. Its color is a light brown. It can be made of any color, however, and as hard as ivory. It is always elastic. It can be readily molded into any form. This substance is made by a company at Newark, New Jersey. They sell it to other manufacturers, and charge them so much per pound, according to the use to be made of it. For instance, where it is to be made into jewelry, they charge four or five dollars per pound for it. But if it is to be made into umbrella handles, they only charge two dollars per pound for it, though there is no difference in the quality of the substance.

Its makers say it is much superior to ivory. Hard knocks do not injure it. Use and age do not change its color. It is made into billiard balls at one half the price of ivory; into fine tooth combs at one-quarter cheaper than ivory. It is made into the handles of knives, and is much better than ivory, for the reason that if put into hot water, it does not crack nor

change its color. It is used instead of ivory for combs, for backs of brushes and hand mirrors, for whip, cane and umbrella handles, foot rules and chessmen, for pencil cases, and jewelry where gold mountings are used: dentists use it also for the gums of artificial teeth, for it can be colored to look exactly like flesh. It can be molded so as to imitate the finest tortoise shell, and it is not so liable to break. In this form it is used for combs, card cases, cigar cases, match boxes, pocket books, napkin rings, and all sorts of fancy articles. It is also made into mouth pieces for pipes, cigar holders and musical instruments, for the frames of spectacles, eye-glasses, and opera-glasses. As the material for flutes, flageolets and drum-sticks, it is used. It is not affected by moisture in the atmosphere, and therefore it is said to be superior to parchment for drum-heads.

This material is extensively used for shoe tips, protecting the toe as well as metal tips, and having the appearance of patent leather. It is also used by shoemakers for insoles. Large quantities of thimbles are made from it. As a ground for paintings, it has all the advantages of ivory, and photographs can be taken on it, which are considered superior to ivory types. Beautiful jewelry is made of it, in imitation of the finest carved coral. In all its shades it looks like the genuine article. The heads of dolls are also made of it. They can be hammered against the hard floor without danger of breaking.

But the queerest use to which we have yet heard of it being put is its manufacture into shirt fronts, shirt cuffs, collars, etc. It is said to look like well starched linen. It does not wrinkle. It is light and flexible. It is not affected by perspiration. It can be worn for months without injury. It will not become soiled as readily as linen, and when soiled, a little soap and water, applied with a sponge or rag, cleans it quickly. For travelers and for use in hot weather, it must be convenient. And in this shape will it not be a great saving of labor for the mothers of our JUVENILES? Think of the washing and starching and ironing they now have to do to make their boys appear properly! To say nothing of their fathers. We shall hail with delight any discovery or improvement that will save our mothers and sisters so much toil over the wash tub and the ironing table. A mother of a large family can easily find enough work to do, even if she should be spared the drudgery of preparing fine shirts, collars and cuffs for wear. If celluloid can be made to answer the purpose as well as reported, we wish its manufacture success.

FOR THE BOYS.—A certain man who is very rich now was very poor when he was a boy. When asked how he got his riches, he said, my "father taught me never to play till my work was finished, and never to spend my money till I had earned it. If I had but an hour's work in the day, I must do that the first thing, and in an hour. And after that I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity."

THE earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make way for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who urges zealously towards some object lying beyond him.

CURIOUS BIRDS' NESTS.

THE birds that are indigenous to our mountain region rate very low as architects, compared with many varieties that are found in other parts of the world. There are, however, several varieties of birds in this country that build very interesting nests. Who has not watched with interest the busy little swallows that build their nests under the eaves of our houses? They use neither sticks nor straw nor strings, yet they construct very ingenious, comfortable and durable nests, the materials for which they obtain from the road and along the banks of streams. In selecting the site for their nests, in constructing them, and especially in patching up the breaks made by rude boys who throw stones at them, they manifest a good deal of instinct, if not reason.

But if we would find the most ingenious birds' nests we must go to distant countries. The pictures here shown will give our young readers an idea of a few of the most curious to be found.

Our first illustration represents the nest of a little bird found in India, and known, for a reason that will presently appear, by the name of the tailor-bird. On a leaf or two at the extremity of a slender twig is the little cradle made. If one leaf be sufficiently large, the edges are drawn together so as to form a pouch, in which the nest is formed. To preserve the pouch, the parent birds twist vegetable fibres into a fine thread, and by the help of their bills and feet actually bore holes through the edges of the leaf and stitch them together.

If one leaf be considered too small, then another growing by, or a dead one, is stitched on to it, so as to form a pouch roomy enough to contain the expected family. The inside is then completed by being carefully lined with down and feathers. This is truly a rocking cradle, for, hanging from a leaf, it is, of course, moved by every breath of wind. But the little tailor-bird has a formidable enemy, which it is necessary to avoid. Tree-snakes infest the trees in India, and young birds and eggs form their favorite prey. Did the tailor employ his art anywhere but on the finest twigs, the snake would be able to visit his domicile; but by placing his nest in the position he selects, the unwelcome intrusions are completely prevented.

Our representation of the nests of the sociable grosbeak, a bird found in South Africa, may be described as a colony of



TAILOR-BIRD'S NEST.



SOCIAL GROSBEEK'S NEST.

nests packed under one roof. Like many other birds, the grosbeak is fond of the society of its kind; but, unlike them, it is not satisfied with having its neighbors' nests on adjacent branches of trees; they must all be close together. When a number of birds agree in forming a habitation the first thing to be made is the roof. A large and lofty tree is selected, and in the topmost branches of this the birds, numbering perhaps some hundreds, commence their labors.



PENSILE WEAVER-BIRD'S NEST.

With coarse grass they form the roof, strengthening it by interweaving the fibres; this having been accomplished by the joint efforts of the community, each individual pair constructs its own nest under the shelter thus provided. These are placed side by side, and when the whole are finished the entire under surface is covered with the circular openings leading to each nest.

Three or four eggs are laid by each female, and as many as three hundred and twenty nests have been counted under one roof. The feeding and rearing of a thousand young makes a busy scene. It is not known what may be the object which is gained by this union of birds into a republic; possibly it may be for mutual protection against some common enemy.

The nests of the Pensile weaver-bird are also represented here. They are always suspended from the twigs of trees overhanging water, and form an object of curiosity to the traveler in Africa. Each consists of a hollow globe, which, when rendered soft and warm by being lined with feathers, constitutes the nest properly so called; but the peculiar feature of this construction is the passage by which the weaver enters his home. There is a tube about a foot or fifteen inches in length, made of the same material as the nest; one end of this tube opens into the chamber, the other goes down to within a few inches



HUMMING BIRD'S NEST.

of the surface of the water. Into this nest none but a flying creature could enter. It cannot be approached but by the tube, and to the mouth of this tube there is access neither by land nor water, but only through the air. The object of this curious contrivance is doubtless the same fear of snakes which guides the tailor-bird. The instinct of these ingenious creatures shows them how to evade their active and insinuating enemy who dares not venture out upon the slender twigs

from which these nests are suspended. The weaver-birds are so called from the mode in which they make their nests and the tubes which hang from them. These are formed of dried grasses, which are so beautifully interwoven as to form a very compact and strong case. Thus these birds have anticipated man in weaving, as the tailor-birds have in sewing.

Our last illustration shows a pair of humming-birds from South America, and the nest which they have constructed at the end of a leaf. A slender support indeed has the nest, but then it must be remembered that the humming-birds are the smallest of the feathered tribes. Some of them are not larger than the bumble-bee, which we know so well in this country. Their nest is proportionately small, consequently it and the eggs or young can be easily sustained, even by the very small support which they appear to have in the illustration.

FIRST PRINCIPLES OF THE GOSPEL.

BY JOHN MORGAN.

BAPTISM.

FAITH and repentance having been treated upon, as the first two principles of the gospel, we now examine the third, or baptism.

This principle, like faith and repentance, has been much perverted, through the instrumentality of apostate christianity, and to-day but few so-called christians understand or practice the ordinance for the purpose for which it was originally intended. For the information of my young readers, I would say that there are a number of different forms of baptism practiced by the people of the day, and they give a variety of reasons for so doing. Various religious sects severally believe in and practice baptism by immersion, by sprinkling, by pouring, by dashing, and by repeating the ordinance three times face downward, notwithstanding the assertion of Paul to the Ephesians "One Lord, one faith and one baptism." None of the adherents of the different modes believe that baptism is for the remission of sins, if we except a small body, called Bible Christians, generally known as Campbellites.

When Jesus was upon the earth he stated the necessity for baptism, when in conversation with Nicodemus he positively asserted that no man could enter the kingdom of God save he be "born of the water and of the spirit." And His express command to his apostles and seventies was to preach repentance and baptism to the people. "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved," are the emphatic words of our Savior, and we find Peter fulfilling the injunction on the day of Pentecost by calling upon the multitude to be baptized, every one of them; not excepting the devout worshiper among the churches of that day. They would naturally ask what is the object of this ordinance you ask us to submit to? Peter's reply was, "for the remission of your sins." In other words, here is a contract between man and his Maker, which if carried out upon the part of the contracting parties will bring certain results. The Father of our spirits makes this promise, "If you, my children will, with honesty of purpose, go into the waters of baptism, I will forgive you the sins you may have committed in the past. I will cause to be blotted out from the book of remembrance the record of wrong done, and from the hour of this birth of the water you

walk forth a new creature, having obeyed the command given to Paul, 'be baptized and wash away thy sins.'"

That this ordinance was not invariably understood by the early Christians, is evident from the fact that Peter had to admonish them, that baptism would not wash away the, "filth of the flesh," as in the case of Naaman, who was healed of leprosy by baptizing himself seven times in Jordan. Peter instructed them, that it was not for the healing of their bodily afflictions, but rather an ordinance instituted for the forgiveness of their sins.

The King of kings when upon the earth, dwelling in the flesh, submitted to the ordinance, and left upon record the assertion that he who sought to, enter by any other door was both "a thief and a robber."

There exists a necessity for the performance of this ordinance, and God has revealed to the Latter-day Saints that their sons and daughters should be baptized at eight years of age.

I trust that there are none of my young readers who have arrived at the proper age but what have obeyed this ordinance.

There is an order and a system in the kingdom of God. It is required that every child when but a baby be taken in the arms of the Elders and blessed with a name, which is registered in the Church records. The next step is to be baptized and confirmed. Then the young brethren will soon be ordained to the priesthood, as Deacons, and Teachers; then as Elders and Seventies, to go forth to the nations to proclaim the gospel plan of salvation.

If all who read the JUVENILE INSTRUCTOR will strive to inform their minds in regard to these first principles, they will find the great benefit to be derived in performing their part in building up the kingdom of God on the earth.

A DIALOGUE.

Between Father and Son.

SON—Father, I should like to ask you a few more questions.

FATHER—Very well, my boy.

S.—Are all men sinners in the sight of God?

F.—Every man who transgresses the law of God is a sinner to that extent in His sight, especially when it is done knowingly and wilfully.

S.—Do you think every man has transgressed the law of God?

F.—The Bible says "all have sinned and come short of the glory of God, and there is none righteous, no, not one." I presume in some things every man has done something contrary to the law of God.

S.—Then all have need of atonement, and reconciliation with God?

F.—Yes, every man; and this reconciliation comes only through the gospel of Jesus Christ.

S.—Has man something to do to obtain and retain the benefit of the mediation and atonement of Jesus Christ?

F.—Certainly he has.

S.—What must he do?

F.—He has a great many things to do, all that is included in keeping the laws of God. Being in a state of alienation or estrangement from God, by reason of transgression, the first thing to be done is to render obedience to the first principles of the gospel.

S.—What are they?

F.—Faith, repentance, baptism, and the laying on of hands. As the Bible says, "without faith it is impossible to please God, for he that comes to God must believe that He is, and that He is a rewarder of those who diligently seek him." So you see it is useless for anybody to think of pleasing God, or, in other words,

of being reconciled to Him, without faith in Him, and also in His Son Jesus Christ and in the atonement and reconciliation which He wrought out.

S.—How is a man to get faith?

F.—The Bible says faith comes by hearing, and hearing by the word of God, that is, by a message from Him. The gospel is the word of God. It is a message from Him to man, and when it is preached by a servant of God, authorized by Him, the Spirit of God accompanies the preaching, to convince those who are honestly wishing to find out God and the way to Him.

S.—Then if a man does not have faith, it is his own fault?

F.—Yes, in a great part. The Bible says faith is the gift of God, and God gives to whom He will. As a general thing an honest man has faith, more or less, in the gospel when he hears it; yet sometimes, for various purposes, the Lord may withhold this gift of faith from a man for a time, though this gospel be preached to him.

S.—But a good many people do not seem to believe in it.

F.—More people believe in the gospel, to some extent, than are willing to render obedience to it. They dampen and darken and smother their faith by not suffering it to lead them in its natural course to obedience.

S.—But suppose a man wanted to have faith, what must he do?

F.—He should ask God to give it to him. The Bible says if a man "lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." The Bible also says that "if men, being evil, know how to give good gifts to their children, how much more shall God give good things to those that ask Him?"

S.—Why is faith so necessary?

F.—Because it is the foundation of all sound reconciliation, of all permanent friendship, of all good society, of all real and substantial happiness in this world and the next. Faith or confidence is necessary to happiness. You may have heard one man say of another, "O, I have no faith in him," which means that the man who is speaking thinks the other man a poor, miserable, good-for-nothing fellow, whom it would be impossible to be on the best terms with; who is unworthy of trust or confidence. When you have faith in a man you can trust him; you are satisfied he will not deceive you; and, so far, you can be at peace and on good terms with him, and live in happiness in his society.

Faith is also a principle of power, among men and with God, in a great many ways that I need not talk about now. All the men of God that were greatly blessed of Him were men of faith; all the people of God that were highly favored of Him were people of faith. I may refer you to several passages in the Bible that say the just shall live by faith. But, if you will read the eleventh chapter of Paul's Epistle to the Hebrews, you will find there the finest description of the power and virtue of faith that I remember having seen anywhere. It would not hurt you to commit that chapter to memory.

SOCIAL CONDITION OF CHRISTENDOM.

ELDER Wm. H. Stegmiller, writing from Walkerton, Bruce Co., Ontario, Canada, under date of July 9, 1879, sends us the following clippings from the *Toronto Globe* of the 5th inst., with his comments on the same:

"The London *Advertiser* publishes the following account of how small-pox was introduced into St. Mary's:—A few weeks ago a man who owned a race horse came to the town from London, and brought the fell disease with him. He lay in the stable unattended and uncared for, and having none of those things necessary for a sick man. After lingering for a short time in this pen of misery, he was summoned from all cure and woe by that dread monster, Death, and now the strange part of the story is to be told. We have narrated in as few words as possible how the man was allowed to die alone and in a stable, but after his death the parties who were aware of the disease to which he had suc-

cumbed set fire to the stable and cremated the poor fellow. We hope, for the sake of humanity, the latter part of the statement is not true. This proceeding on the part of the natives did not have the desired effect, however, as the disease has spread to an alarming extent, and all the schools have been closed for fear of the contagion. In one house there are four cases, and in two other houses the inmates are down with the disease. The authorities should wake up and take the matter in hand, but if they are not capable of dealing with it, then the Government should do it for them, for there is no telling to what extent the mortality exists at the present time, as there does not seem to be an officer to look after such matters."

"On Monday evening of last week Mr. William Bottrall, of Waubamuk, sent his children to hunt up his cattle which had strayed. The animals were found in the clearing of Mr. Harry Hesketh, a mile and a half from the junction, eating and destroying the crops. This circumstance being reported to Mr. Bottrall, the latter, knowing Mr. Hesketh to have been in poor health for some time previously, at once went to ascertain if anything was wrong with him. Entering the house, the effluvia encountered told its own tale, and the swollen corpse of Hesketh was found on the bed, rapidly decomposing, showing that death must have taken place some days before. A messenger was dispatched to Parry Sound for the coroner, Dr. Walton, but the latter, having attended Hesketh professionally in time past and being aware that he had heart disease, after due inquiry of the messenger deemed it unnecessary to put the township to the expense of an inquest. Hesketh was a bachelor, and lived on his farm alone."

The foregoing extracts will enable the youth of Zion to judge of the condition of society in this boasted land of Christian faith, and refined culture. They may contrast our benevolent and charitable institutions with those of this fair land of the Canadas. No relief societies, in perfect-working order, living to bless and comfort suffering humanity! No Bishop with his quorum of Priests, Teachers and Deacons, from whom he can ascertain, and whose duty it is to learn of and report at stated times, the circumstances, condition and standing of every person living in their respective districts!

Thank God, children and Saints, there are towns and settlements on this footstool of our Heavenly Father in which the stranger can and will receive better treatment than was accorded by the citizens of St. Mary's. Had that stranger's lot been cast among what are termed by the world generally the "sinful, wicked, polygamie Mormons," we know what would have been done. The Bishop would have been made acquainted with his circumstances, and some kind nurse would have been sent to him, like unto Sister Shaw, formerly of Coalville, now residing at Richfield, Sevier Co. While at Coalville, she added lustre to her good name by waiting on those who were afflicted with the same loathsome disease, of which the stranger died, who was, in such a "Christian" spirit, cremated in St. Mary's—a stony town within twelve miles of where I spent my boyhood days.

How will the relatives and friends (if the stranger had any) feel when they learn of his sad end, and the unchristian destruction of his remains. This was done to prevent the spread of the dreaded disease, but others than him that was cremated now suffer.

Also think of the sad circumstances connected with the death of Mr. Hesketh, who, known to be sickly, in his dying moments had no one near to sooth his fevered brow, nor to give him a draught of water to cool his parching tongue. If the circumstances as published be true, it is a sad picture, and reflects directly upon the improper organization of society in the places mentioned. Thank God, the gospel is glad tidings! We have received it, and we are engaged in ameliorating the condition of humanity. We know that the circum-

stances of thousands of persons have been improved temporarily by it, and that thousands have been relieved when in distress. We also know that our destiny is to revolutionize the present governments of the earth, and that as the kingdom grows, gains power and influence, so will the condition of mankind be improved; so will mankind increase in intelligence, and a people be prepared to meet and endure the brightness of the coming of Him whose right it is to rule and reign on this earth.

May we, who profess to be Saints—members of the kingdom of God—take a course to become useful, that our time may be valued and improved, and we be prepared for the duties which belong to, and which will continue to burden (pleasantly), the followers of Christ in the work of regeneration.

DEATH OF JOSEPH STANDING.

IN our last number we announced the death of Elder Joseph Standing, but could not give the particulars of the murder, as we were not then in possession of them.

It appears that Elders Joseph Standing and Rudger Clawson were on their way to attend a Conference of the Saints, to be held in Rome, Georgia, and were stopping for a day or two on the way, visiting some of the Saints in the vicinity of Varnell Station. They stayed during the night of July 20th at the house of Henry Holston, who was not a member of the Church, but friendly to it. On the following morning they visited a family belonging to the Church, a mile and-a-half distant, and when returning to Mr. Holston's, walking leisurely along a road through the forest, suspecting no danger, they were suddenly confronted by three horsemen, who cried out to nine other men who were following them, "We've got them; we've got them!" They were immediately surrounded by these twelve desperate, fiendish-looking men, armed with guns, pistols and clubs, and ordered to go with them from the road farther into the forest. On being asked the reason for this summary action, these men answered only by abuse and threats of whipping, hanging, etc. The Elders attempted to reason with them, telling them that they had harmed no one, that they were merely passing through the country and that they were not even going to preach there. With curses, the men informed them that it was not for what they were then doing or were going to do that they were going to deal with them, but for what *had been done*, in the shape of proselyting among the people and inducing them to embrace the religion of the "Mormons." They inquired for President John Morgan, who, in company with Elder Standing, had been the first to introduce the gospel into that region, and whose preaching had resulted in a number of their best citizens joining the Church and emigrating to Colorado.

Among other indignities to which the Elders were subjected while being marched through the woods, Elder Clawson was struck a heavy blow upon the back of the head with the fist of one of the men, who was going to follow it up by hitting him with a club which he carried, had he not been prevented by others of the party.

On reaching a spring of water the party halted, and three of them went in search of a more secluded spot to take their victims to. While stopping there the Elders sat upon the grass a little distance apart, and their captors sat surrounding them. The Elders continued trying to reason with them, but without avail until the return of the three men on horseback, who ordered the party to follow them. Fired with desperation at thoughts of the cruel torture and probable death about to

be inflicted upon himself and companion, Elder Standing seized a pistol from one of the men who sat near him (as Elder Clawson supposes, for he did not see him get it), and, arising to his feet, pointed it at the approaching horsemen and ordered them to "surrender." In an instant three men who sat in front of him fired at him, one ball striking him in the face near his left eye. Brother Standing reeled and fell and Brother Clawson started towards him, when some of the men cried, "Shoot that man!" Seeing no possible chance for life, Elder Clawson folded his arms, and told them to shoot, as he was not afraid to die. Every man had his gun or pistol pointed at him, ready to shoot, but his coolness caused them to hesitate for a moment, when one man, yielding to a more humane feeling, said, "Don't shoot him!" The guns and pistols were lowered, and Elder Clawson stepped to the side of his prostrate companion, raised his head and put his hat under it. He saw that life was already extinct, although the body still quivered.

At this juncture one of the men remarked to Elder Clawson that his companion had shot himself, which he wisely considered it best not to deny, and as the others seized upon the idea and tried to impress it upon him, a ray of hope for his own life entered his mind. He requested the men to allow him to go for assistance, to which they assented, and he hurried away. It was fortunate for him he did so at that moment, while their better feelings prevailed, or he would not have lived to tell the story. After he left, the fiendish spirit again took possession of them, and they shot and stabbed the corpse about the head and neck in several places.

On reaching the house of Mr. Holston, Elder Clawson requested him to go and care for the body, while he went for a coroner.

The assassins were seen and recognized by a number of persons who testified at the coroner's inquest, and the verdict accordingly stated that Elder Standing came to his death by gun and pistol shots fired by David D. Nations, Jasper N. Nations, A. S. Smith, David Smith, Benj. Clark, Wm. Nations, Andrew Bradley, James Fawcett, Hugh Blair, Jos. Nations, Jefferson Hunter and Mack McClure.

Brother Rudger Clawson is deserving of great credit for the wisdom and energy he displayed in having the body properly cared for and brought home, to be buried by the relatives and friends.

The funeral ceremony was held in the Large Tabernacle on Sunday, the 3rd inst., and was attended by at least ten thousand people. Appropriate addresses were made upon the occasion by Elder George Q. Cannon and President John Taylor.

Joseph Standing's blood has been shed without cause, and it will have to be atoned for. It was a deep hatred for the truth which prompted this murder. The men who did it were full of anger and prejudice against the truth and those who taught it. They probably thought that in killing him they were doing God service.

The people who live in this Territory, and who tell lies about the Latter-day Saints and circulate the basest slanders concerning them, have much to answer for connected with this murder. They have aroused hostility and bitter opposition among the people of the United States. The mob killed Brother Standing; but lies and prejudice filled the mob with the spirit of murder. This is always the spirit of the evil one. Those who have this spirit, whether in this Territory, in Georgia or anywhere else, act alike. They circulate slanders, tell all manner of falsehoods and will do anything to destroy the work of God. And they are equally responsible with the mob of Georgia, for the commission of this cruel murder.

Scripture Stories.

HANNAH.

BY BETH.

IN this age of infidelity there is a tendency to forget that our holy religion is based upon the same grand principles of truth that have characterized true religion in every age of the world. Men, now-a-days, would laugh at the idea of a woman going into the temple and asking a favor of the Lord of hosts, as we read, in the first chapter of Samuël, one of the wives of Elkanah, a Levite, did. There is something inexpressibly touching in the narrative, to every one who can enter into the spirit of the proceedings of this daughter of Israel conversing with the God of Israel. It is true the great high priest, who at that time stood at the head of the priesthood, did not comprehend the doings of this woman. The scripture says: "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken."

But the Lord knew the nature of the prayer, although no speech was heard; and when an explanation was given to Eli he knew that Hannah had been praying to the Lord, and with that authority which belonged to his high and holy office, said to her, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him."

What a privilege it is to have a priesthood on the earth to minister in the things of God; and what a consolation it is to know that however much men may deride those who possess the simple child-like faith such as that manifested by Hannah, that such faith has power to reach the ears of the God of Israel—"a God hearing and answering prayer!"

And what a striking display we have in this scripture narrative of the dealings of God with His people! The sons of the great high priest, Eli, we are told were at that time in Shiloh. Their names are placed on record as "priests of the Lord." What a connection there is between the prayer offered by Hannah, the blessing promised her by the high priest, Eli, and the future of these men? Who would have thought that the sons of so good a man as Eli, and as such heirs to the priesthood—favored children by birth, were "sons of Belial?" Yet we read that such was the case. And, while these sons were working unrighteousness the Lord had raised up a youth among them, the very child that had been prayed for by Hannah, who was destined to become the prophet Samuel and ruler of Israel.

Truly might it be said that "God's ways are not as man's ways." We, as Latter-day Saints, may profitably read the great results wrought out by the Lord in answering the prayer of Hannah, and at the same time providing for the future safety of His people, Israel.

This is why it is good for us to become acquainted with the doings of Deity in our midst. God lives to bless His people. Hannah was the wife of a man who honored the patriarchal law—he had two wives. Men now-a-days would denounce such a man and such a woman, though virtuous as angels. We know this, practically, painfully. Men, such as honor the laws of truth and righteousness, and avow themselves Latter-day Saints, are deemed worthy of derision and death. This is why we should know the ways of God, as made known to us in the Scriptures of truth, and by the revelations of Jesus

Christ, that we may be prepared to do the will of God by exercising faith in Him, knowing that He will work out our salvation if we are faithful.

THE THREE ERAS.

BY HANNAH T. KING.

I HAVE been writing lately to the girls. Now I am going to attempt something for the boys. I shall begin with the little boys first, because they furnish the material for the first era, and it is no fiction, but actual facts. Tom and Edie were two living characters, and they inspired me to write events that took place at the different eras I am going to portray. The first era is when they were seven years of age, the second era at fourteen, and the third era at twenty-one.

THE FIRST ERA.

MAMMA.—"Boys! boys! leave your barrows, and trap and bat, and come with me into the parlor. I have prepared a little treat for you—a large dish of plum cake, another of apples, and another of oranges. Have you forgotten this is your seventh birthday, Edie?"

EDIE.—"Oh! no, aunt! I've not forgotten that. Run, Tom; leave the things; we shall soon be back."

TOM.—"I wish I had a birthday; it is a long while since I had one."

EDIE.—"Well, Tom, you know you will have one in two weeks, and then I dare say we shall have another treat, and you will then be six years old. I wish we had been both the same age."

TOM.—"I ought to be as old as you, for I am bigger than you; ought I not, mamma?"

MAMMA.—"I really don't see why you ought to be; I do not think you are a better scholar than Edie, and he has been quite a traveler. He has crossed the wide ocean, and has been over many parts of Ireland, and spent some time in London, while you have never been from home; so I think this is sufficient reason to a little boy, for his cousin being the older. I shall endeavor to teach you not to judge by the stature, but learn to consider 'the mind the standard of the man'—and also woman. Shall I relate you a Bible tale which will illustrate the subject?"

BOTH BOYS.—"Oh! thank you. Yes, in deed, we would like to hear it. But may we have another orange, while you tell it?"

MAMMA.—"Certainly, they were placed on the table expressly for you. Now I will begin my tale, and I want you both to listen attentively:

"You remember that God sent Samuel, the prophet, to anoint him a king from among the children of Jesse, the Bethlehemite. When Eliab, the eldest, passed before him, Samuel was so struck with his fine appearance that he exclaimed: 'Surely the Lord's anointed is before me.' But the Lord said unto him, 'Look not on his countenance nor the height of his stature, because I have rejected him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.' And the youngest, the one overlooked by the family, was the chosen of God, 'the man after God's own heart,' the inspired psalmist of Israel!"

(To be Continued.)

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

MARCHING HOMEWARD.

WORDS & MUSIC BY J. M. CHAMBERLAIN.

TENOR.

TREBLE
&
ALTO.

BASS.

1. We're marching on to glo - ry, We're working for our crown; We'll
 2. Then, day by day we're marching, To heav - en we are bound; Each
 3. Then, with the ran - som'd chil - dren That throng the star - ry throne, We'll

make our ar - mor brighter, And nev - er lay it down.
 good act brings us and near - er To our e - ter - nal crown.
 praise our Lord and Sav - ior, His pow'r and mer - cy own.

CHORUS.

We're marching, marching homeward, To that bright land a -

far; We work for life e - - ter - nal, It is our guid - ing star.

SQUARE WORD PUZZLE.

BY J. J. C.

1. A part of the body;
2. An ancient prophet;
3. A girl's name;
4. A noted hunter.

THE answer to the Enigma published in No. 14 is "SWEAR NOT AT ALL." We have received a correct solution from Thomas C. Jones, Salt Lake City.

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